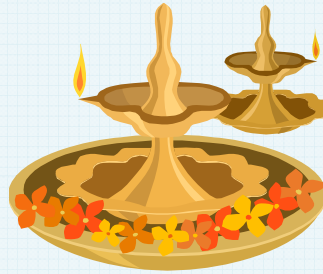


Sanskrit Subhashita Course

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Welcome

❖ Introduction of Dr. Saroja Bhate

- ❖ Former Head of Department of Sanskrit at Pune University
- ❖ Written numerous books & papers related to Sanskrit Grammar & literature
- ❖ Currently working as Honorary secretary of BORI (Bhandarkar Oriental Research Institute)

❖ Moderators & Organizers

- ❖ Arvind Apte
- ❖ Arvind Deglurkar
- ❖ Amar Kanade

- ❖ The format is informal. You can type the questions or you can ask the questions. Please let us know your name.
- ❖ We will talk little about Grammar, origins of Subhashitas and we will increase level of difficulty as we go ...
- ❖ We will be having more emphasis on Sanskrit Subhashitas though Dr. Bhate will also talk about Grammar
- ❖ We will send weekly newsletter every Wednesday

Shantipatha शान्तिपाठ

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ।

May (the Almighty) be favorable to both (the teacher and the student) of us together. May (He) protect both us together. May the learning of both of us be lustrous. May we both not hate any one. Om Peace Peace Peace.

Subhashita 16

शतेषु जायते शूरः सहस्रेषु च पण्डितः ।
वक्ता दशसहस्रेषु दाता भवति वा न वा ॥

*śateṣu jāyate śūrah sahasreṣu ca paṇḍitaḥ ।
vaktā daśasahasreṣu dātā bhavati vā na vā ॥*

शत- hundred, जायते – to be, शूर – brave, सहस्र – thousand, पण्डित-
Intelligent, वक्ता – Orator, दश – ten, दाता- donor, भवति- to be

Amongst hundred people there is one brave, amongst thousand there is
intelligent person, amongst ten thousand there is a good orator. But a
donor may or may not exist.

Subhashita 17

यथा चित्तं तथा वाणी यथा वाणी तथा क्रिया ।
चित्ते वाचि क्रियायां च साधूनाम् एकरूपता ॥

*yathā cittaṁ tathā vāṇī yathā vāṇī tathā kriyā ।
cite vāci kriyāyām ca sādūnām ekarūpatā ॥*

यथा – as, चित्त – thinking, तथा –so, वाणी – Speech, साधु – good person, एकरूपता – uniformity, consistency

As the thinking, so is the speech. As the speech, so is the deed. There is uniformity (consistency) in the thought, speech and action of the good.

Subhashita 18

यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता ।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥

*yauvanam dhanasampattiḥ prabhutvamavivekitā ।
ekaikamapyanarthāya kimu yatra catuṣṭayam ॥*

यौवन- Youth, धनसम्पत्ति- Riches, प्रभुत्वम् – Authority, अविवेकिता –
Recklessness, अनर्थाय- Peril, चतुष्टयम् – Combination of four.

Any one of (the following) youth, riches, authority and recklessness can lead
to peril, what to say if all the four are combined together?

Subhashita 19

अर्थानामर्जने दुःखमर्जितानां च रक्षणे ।
आये दुःखं व्यये दुःखं धिगर्थाः कष्टसंश्रयाः ॥

*arthānāmarjane duḥkhamarjitānāṃ ca rakṣaṇe ।
āye duḥkhaṃ vyaye duḥkhaṃ dhigarthāḥ kaṣṭasaṃśrayaḥ ॥*

अर्थ- Wealth, अर्जन - To gain, दुःख- Suffering, रक्षण- Protection,
आये – Gaining, व्यये- Spending, कष्टसंश्रय- Leads to misery.

One suffers while gaining wealth. One also suffers while protecting it. There is pain in gaining and pain in spending money. Fie on this money which leads to misery!

Subhashita 20

स्वयं महेशः श्वशुरो नगेशः
सखा धनेशस्तनयो गणेशः ।
तथापि भिक्षाटनमेव शम्भोः
बलीयसी केवलमीश्वरेच्छा ॥

*svayaṁ maheśaḥ śvaśuro nageśaḥ
sakhā dhaneśastanayo gaṇeśaḥ ।
tathāpi bhikṣāṭanameva śambhoḥ
balīyasī kevalamīśvarecchā ॥*

स्वयं – Himself, महेश- Great God (Lord Shiva), श्वशुर- father-in-law, नगेश- Lord of mountain,
सखा- friend, धनेश- Lord of wealth, तनय- son गणेश- Lord of Ganas, तथापि- Even then,
भिक्षाटन- wander for begging alms, शम्भु- Lord Shiva, बलीयसी- more powerful, केवलम्-
Alone ईश्वरेच्छा- The will of almighty

(Lord Shiva is) himself a great God; (his) father-in-law (is) the lord of mountains
(Himalaya); (his) friend (is) the lord of wealth and (his) son is the lord of Ganas (i.e.
Ganesha). Even then (Lord Shiva) has to wander for begging alms. The will of the
almighty alone is more powerful than anything else.

Subhashita 21

जलबिन्दुनिपातेन क्रमशः पूर्यते घटः ।
स क्रमः सर्वविद्यानां धर्मस्य च धनस्य च ॥

*jalabindunipātena kramaśaḥ pūryate ghaṭaḥ ।
sa kramaḥ sarvavidyānām dharmasya ca dhanasya ca ॥*

जलबिन्दु – Drops of water, निपात- Falling, क्रमशः- Gradually, पूर्यते- To fill घट-
A pitcher, सर्व - All, विद्या – Knowledge, धर्म- Merit, च- And धन- Wealth.

A pitcher is gradually filled by the drops of water falling (into it). The same is
the way of (accumulating) all kinds of knowledge, merit and wealth.

Subhashita 22

गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।
अथवा विद्यया विद्या चतुर्थी नोपपद्यते ॥

*guruśuśruṣayā vidyā puṣkalena dhanena vā ।
athavā vidyayā vidyā caturthī nopadyate ॥*

गुरु- Teacher, शुश्रूषा- Attendance, विद्या- Knowledge, पुष्कल- Lots, धन-
Wealth, विद्यया- By means of knowledge, चतुर्थी- The fourth, उपपद्यते- उप
+ पद्- To exist.

Knowledge can be acquired by attending upon teacher or by spending lots of money.
Or knowledge can be gained by means of knowledge. The fourth (way of getting
knowledge) does not exist.

Subhashita 23

गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत् ।
वर्तमानेन कालेन वर्तयन्ति विचक्षणाः ॥

*gate śoko na kartavyo bhaviṣyaṁ naiva cintayet ।
vartamānena kālena vartayanti vicakṣaṇāḥ ॥*

गत- Past, शोक- Lament, न- Not, भविष्य- Future, चिन्तयेत्- चिन्त् - To think,
वर्तमान- Present, काल-Time, वर्तयन्ति- वृत्- To live, विचक्षण- The wise.

One should not lament over the past, not should one think
about the future. The wise always live in the present.

Subhashita 24

पिपीलिकार्जितं धान्यं मक्षिकासञ्चितं मधु ।
लुब्धेन सञ्चितं द्रव्यं समूलं हि विनश्यति ॥

*pipīlikārjitaṁ dhānyaṁ makṣikāsañcitaṁ madhu ।
lubdhena sañcitaṁ dravyaṁ samūlaṁ hi vinaśyati ॥*

पिपीलिका- An ant, अर्जित- Collected, धान्य- Grains, मक्षिका- Bee, सञ्चित-
Stored, मधु- Honey, लुब्ध- Greed, द्रव्य- Wealth, समूल- Totally
विनश्यति- वि+नश् - To destroy.

Grains collected by ants, honey stored by bees and wealth stored by a greedy
person get totally destroyed.

Subhashita 25

गौरवं प्राप्यते दानान्न तु वित्तस्य सञ्चयात् ।
स्थितिरुच्चैः पयोदानां पयोधीनामधः स्थितिः ॥

*gauravaṁ prāpyate dānānna tu vittasya sañcayā ।
sthitiruccaiḥ payodānāṁ payodhīnamadhaḥ sthitiḥ ॥*

गौरव – Greatness, प्राप्यते- To gain, दान- To give, वित्त- Wealth, सञ्चय- Store,
स्थिति- The place, उच्चै- High up, पयोद- Cloud, पयोधि- Sea, अध- Below.

Greatness is gained by giving away wealth, not by storing it. The place of the clouds (who give water) is high up (in the sky), whereas the place of stores of water (seas) is below (on the earth).

Subhashita 26

गुणी गुणं वेत्ति न वेत्ति निर्गुणः
बली बलं वेत्ति न वेत्ति निर्बलः ।
पिको वसन्तस्य गुणं न वायसः
करी च सिंहस्य बलं न मूषकः ॥

*guṇī guṇaṁ vetti na vetti nirguṇaḥ
balī balaṁ vetti na vetti nirbalaḥ ।
piko vasantasya guṇaṁ na vāyasaḥ
karī ca siṁhasya balaṁ na mūṣakaḥ ॥*

गुणी- Meritorious, गुण- Merit, वेत्ति- To recognize, निर्गुण- Devoid of merit, बली- Powerful, बल- Power, निर्बल- Devoid of power, पिक- The cuckoo, वसन्त- Spring, वायस- Crow, करिन्- An elephant, सिंह- A Lion, मूषक- A mouse.

The meritorious alone recognizes the merit and not one who is devoid of merit. The powerful alone recognizes power (and) not one who is devoid of power. The cuckoo recognizes excellence of spring, not the crow. The elephant knows the powers of a lion, not the mouse.

Subhashita 27

उदारस्य तृणं वित्तं शूरस्य मरणं तृणम् ।
विरक्तस्य तृणं भार्या निःस्पृहस्य तृणं जगत् ॥

*udārasya tṛṇaṁ vittaṁ śūrasya maraṇaṁ tṛṇam ।
viraktasya tṛṇaṁ bhāryā niḥspr̥hasya tṛṇaṁ jagat ॥*

उदार- A generous person, तृण- A straw, वित्त- Wealth, money, शूर- Brave,
मरण- Death, विरक्त- Free from attachment, भार्या- A wife, निःस्पृह- Free
from desire, जगत्- The world.

Money is worthless like a straw for a generous person. Death has no significance for a
brave. Wife is as good as straw for a person free from attachment. The world is
worthless for one who is free from desire.

Subhashita 28

लोभमूलानि पापानि रसमूलाश्च व्याधयः ।
इष्टमूलानि शोकानि त्रीणि त्यक्त्वा सुखी भव ॥

*lobhamūlāni pāpāni rasamūlāśca vyādhayah ।
iṣṭamūlāni śokāni trīṇi tyaktvā sukhī bhava ॥*

लोभ- Greed, मूल- Root-cause, पाप- Evil, रसमूल- Taste as the root-cause,
व्याधि- Disease, इष्टमूल- Desired objects, शोक- Grief, त्रीणि- Three,
त्यक्त्वा- त्यज् - To give up, सुखी- Happy.

Greed is the root-cause of evil (deed). Diseases have the taste at their basis.
The root of grief is desired objects. Give up all the three and be happy.

Thank you for attending

Send email to
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